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PRINCETON · NEW JERSEY

PRESENTED BY

Mr. Joseph MacCarroll, Stated Clerk,
Synod of New Jersey

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Presbyterian Church in the
U.S.A. Synod of New Jersey.
Minutes of the ... annual
session of the Synod of New

M I N U T E S

of the

S Y N O D O F N E W J E R S E Y

for the year ending

October, 1838.

M I N U T E S

of the

ANNUAL [illegible]

of the

SYNOD OF NEW JERSEY

for the year 183[illegible]

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Morristown, October 16, 1838

The Synod of New Jersey met according to adjournment at 3 o'clock p.m. and was opened with a Sermon from 2nd Corinthians "ye also helping together by prayer for us." by the Rev. Wm. C. Burton, the Moderator.

After public worship the Synod was constituted by prayer.

Present

From the Presbytery of Newark

Ministers

Rev. [illegible]	Rev. [illegible] Osborn
Noah Crane	Ebenezer Chesvar
Aaron Condict	Peter Labaure
Samuel Fish, D.D.	Israel D. Eddy
Barnabas King	George Peirson
[illegible]	Richard M. Cleveland
Humphrey M. Perrine	Horace Holdittle
John Ford	[illegible]
John F. Clark	[illegible]
Gideon N. Judd	Joseph Vance
Edward Allen	[illegible]
Obadiah N. Johnson	[illegible]
Joseph H. Gallagher	Joseph V. Moore

Elders

From Caldwell	Rufus Harrison
Rockaway	Joseph Jackson
5th Ch. Newark	Obadiah Woodruff
2nd "	David [illegible]
3rd "	Frederic [illegible] Thomas
4th "	John [illegible]
5th Orange	[illegible] Vincent
2nd "	John Nicholl
5th Pantego	Stephen Titsworth

Elders (cont)

From		
	Parsippany	Lot Dixon
	5th Presb. Church Newark	Isaac [illegible]ard
	2nd " " "	Stephen S. Pilling
	Colored Church Newark	John Thompson
	2nd Orantage	Ebenezer [illegible]. Decker
	Bloomfield	Israel Crane
	Paterson	Caleb [illegible]. Godwin
	Hardiston	David Cory
	North Hardiston	Jacob Trimble
	South Orange	Daniel [illegible]each
	West Milford	Isaac [illegible]ith
	New Foundland	David [illegible]cile
	Succasunna	Henry Conklin
	Boonton	[illegible]. Kingsland
	Dover	Jobe [illegible]. Allen

Presbytery of Elizabethtown

Ministers

Rev. Jacob Bryant	Rev. Clifford J. [illegible]rus
Shepard R. Kollock	James [illegible]. Hunting
David Magie	Nicholas [illegible]. Murray
Wm. [illegible]. Barton	Thomas Cochran
Holloway [illegible]. Hunt	Orlando [illegible]. Kirtland
Lewis Bond	John [illegible]. Hart
Daniel [illegible]. Johnson	Joseph Cory
Alfred Chester	Benjamin Cory
Joseph [illegible]. Ogden	Robert Street

Elders

From		
	1st Ch. Elizabethtown	John J. Bryant
	2nd Ch. "	Robert Atchison
	Chester and St. Olive	Archer Stevens
	Mount Freedom	Abner Shepard
	Plainfield	Jarvis [illegible]. Pyres
	Bendham	Ebenezer Fairchild
	Lamington	Henry Sloan
	Chatham Village	William Parsil
	Chatham	Ira Burnet
	Westfield	[illegible]. Clark, Jr.
	New Providence	Jotham Potter
	Morristown	Peter C. Johnston
	Springfield	Jonathan Parkhurst
	New Vernon	Amos [illegible]rnen
	Connecticut Farms	Thomas C. Allen
	Basking Ridge	Nathaniel Dugles
	Liberty Corner	Isaac Lewis

Presbytery of New Brunswick

Ministers

Rev.	Samuel Miller, D.D.	Rev. Maxwell S. Rodgers
	Archibald Alexander, D.D.	Henry Perkins
	James Carnahan, D.D.	John McLean
	Isaac T. Brown	John T. Leonard
	Eli F. Cooley	Albert D. Lod
	Benj. B. Rice, D.D.	Daniel V. McLean
	Joseph L. Shafer	Levi S. Beebee
	James C. Henry	Joseph Lahon

Elders

From	Kingston	Richard Britton
	Trenton 1st Ch.	Theophilus Hart
	Trenton City	Thomas J. Stryker
	Boundbrook	Dr. Samuel Dunn
	New Brunswick	David S. Veil
	Freehold	Dr. J. Thompson
	Pennington	Isaac Pelling
	Lawrence	Benjamin Babcock
	Middletown Point	John D. Whitlock

Presbytery of Newton

Ministers

Rev.	Joseph Campbell, D.D.	Rev. John McClair
	Jacob L. Field	David C. Junkin
	George Junkin, D.D.	Richard Webster
	Jehiel Talmage	James Scott
	John Grey	Leslie Irwin
	Holloway S. Hunt, Jr.	Joseph Forrel
	John Vanderveer	James C. Olmstead
	Isaac W. Candee	David Hull
	John H. Beddington	

Elders

From	Easton	Thomas Beaman
	Hackettstown	Ephraim Marsh
	Mansfield	George Brevoling
	Newell 1st	George F. Olson
	Knowlton	Samuel Asbury
	Belvidere	George R. King
	Flemington	Daniel Marsh
	Stroudsburgh	Daniel Hollinshead
	Hardwick	John C. Roy
	Pleasant Grove	Robert C. Stephens
	Newton	John Crosswell
	Oxford	James Miles
	Harmony	Jacob Kline
	Milford	Jacob Kase

Elders (cont)

From	Greenwich	Daniel Fulshizer
	Mauch Chunk	George [illegible] Smith
	Cayuga Valley	George Crater
	Allen Township	James Kennedy
	Lower Mt. Bethel	Meraic Dulic
	Scott's Mountain	[illegible] Sears
	Stillwater 1st	Peter L. Shafer
	Stillwater 2nd	Jonathan Peirson
	Durham	[illegible] Long
	Wyoming Valley	Frederic Munger

Presbytery of Susquehanna

Ministers

Rev.	Isaac Todd	Rev. John Torrance
	Isaac Platt	Charles C. Canss
	George Printz	[illegible] Snyder
	Oscar Harris	Edwin Ironson

Elders

From	Lykon	John Allen
	Towanda	John Fox
	Milkesbarre	John G. Bell
	Binghton	Ezra Doyt

Presbytery of Montrose

Ministers

Rev.	John M. Babbit	Rev. Sylvester Cooke
	Lyman Richardson	Alfred Fatchet
	Joel Campbell	Joseph Parlow
	Silas Miller	Anthony McReynolds

Elders

From	Montrose	[illegible] Jessup
	Springville	[illegible] Bride
	Derrick	Marshal Derick
	Bethany	Jason Gorry
	Jonesdale	Isaac P. Foster
	Carbondale	Lewis C. Insign
	Salem	George Goodrich

The Rev. John Maclean was chosen Moderator and the Rev. Eli F. Cooley and the Rev. Harvey M. Rogers Clerks.

The committee appointed by the Synod at its last meeting to make arrangements for the Missionary Meeting this evening reported the following which was adopted, viz.,

1. Mr. Yeomans to lead in prayer
2. Address to be made by the Rev. John Maclean and Dr. Sagie
3. Prayer by Mr. Hollock
4. Benediction by the Moderator.

The Synod had a recess until seven o'clock. After recess they spent a season in religious exercises with a special reference to the cause of Missions agreeably to the above arrangements.

Adjourned to meet tomorrow morning at 9 o'clock. Concluded with prayer.

Wednesday October 17, 1838 9 o'clock

Synod met and began with prayer.

Present as before together with Jacob Lane, Elder from congregation of Princeton of the Presbytery of New Brunswick, James S. Woodruff, Elder from the congregation of Hanover of the Presbytery of Newark whose reasons for not coming sooner were sustained.

The minutes of yesterday and of the last meeting were read.

Mr. Murray stated to the Synod that Mr. Thomas L. Janeway was absent on account of sickness. Those persons who were absent from the last meeting of the Synod assigned reasons for their absence which were sustained.

Bills and Overtures

Rev. Messrs. Baxter, King, Henry, Condit, Prints and Cooke and Messrs. Neil, Nichols, Mean, Woodruff, Ogt and Dimick, Elder.

To meet in this church at the recess of the Synod this morning and afterward on their own adjournment.

Judicial Committee

Messrs. Baker, Perkins, Cheever, Murray, Lawrence and Reynolds, Ministers J. J. Bryant, T. J. Pryer, Jessup, Fox and J. Janeway, Elders.

Treasurer's Accounts

Mr. Mean and Mr. P. W. Johnson

The Rev. John M. Condit of the Synod of Kentucky being present was invited to sit as a correspondent.

The statistical reports from the several Presbyteries composing the Synod were presented and accepted and are as follows, viz., (see reports).

The Rev. Charles Pitch and Albert Williams, Mr. Joseph [illegible] Manning, Elder from the congregation of [illegible] and Mr. Elias [illegible] Crane, Elder from the congregation of West Bloomfield of the Presbytery of Newark, the Rev. James Clark, Mr. J. [illegible]thren, Elder from the Village Church of Freehold [illegible] Mr. Charles Webster of the Presbytery of New Brunswick. The Rev. Harlan Prior and Rev. Thaniel D. Kendit of the Presbytery of Boston. The Rev. Julius Foster and Samuel Tatnall, Elder from the congregation of Athens of the Presbytery of Susquehanna and Rev. Joshua [illegible]. Graves of the Presbytery of Montrose being present took their seats as members.

To examine Presbyterial Records

Newark	Messrs. Beckans and Dunning, Ministers Mr. William J. Thompson, Elder
Philadelphia	The Rev. Eddy and [illegible]. W. Nelson, Ministers Mr. Foster, Elder
New Brunswick	Messrs. Dorrance and [illegible]. T. Junkin, Min. Mr. Peter D. Shafer, Elder
Boston	Messrs. J. F. Clark and Perkins, Min. Mr. Whitlock, Elder
Susquehanna	Messrs. Gray and J. Gary, Ministers Mr. Barnet, Elder
Montrose	Messrs. Gallagher and Bond, Ministers Mr. Jackson, Elder

To draft a narrative

Revs. Messrs. Morlock, Bod and Candee.

Synod had a recess until 2 o'clock. After recess the Synod proceeded to business and it was Resolved, that the Rev. Mr. Eastman, Agent of the American Tract Society, have an opportunity to address the Synod on the Tract Cause at the close of the Religious Exercises this evening.

The Rev. [illegible]. Bauch of the German Reformed Synod being present was invited to sit as a correspondent.

The following preamble and resolutions were adopted by the following ayes and noes.

Whereas the records of this Synod were presented to the body claiming to be the General Assembly which met in the First Presbyterian Church, Philadelphia on the 17 of May last, Mr. Samuel Miller being Moderator and Whereas this Synod cannot recognize that body to be the true General Assembly. Ayes 109, Noes 70, therefore Resolved, that the book containing the certificate of review and approbation of the Minutes of this Synod be removed and that so much of the Minutes as written thereon be re-written. Ayes 111- Noes 73.

The Rev. John Ford gave notice that he should for himself and in behalf of those who should unite with him complain to the next General Assembly of the decisions of the Synod on the preceding preamble and resolution.

It was stated to Synod by Mr. Sanders that the Rev. Jacob R. Cravens was absent on account of sickness.

Mr. Cochran, Potts and Mr. Whitlock had leave of absence from the remaining sessions of Synod.

A collection was taken up for the contingent fund amounting to $_____.

Resolved, that the Synod now proceed in conformity with the direction (see p. 1).

Resolved, that the Synod now proceed in conformity with the direction of the last General Assembly to inquire of the several Presbyteries in connection with this Synod what order they have taken in reference to the attendance of any of their commissioners on the body claiming to be the General Assembly of the Presbyterian Church and which convened in the First Presbyterian Church in Philadelphia on May last. Adopted, Ayes 105 Noes 75.

This inquiry was made accordingly when it appeared that the only Presbyteries to which the order of the Assembly applied were those of Newark and Montrose. The Presbytery of Newark had taken proper order on the subject but had not yet brought its action to a conclusion.- Thereupon Resolved, that the Presbytery of Newark be enjoined between this time and the meeting of the next General Assembly to decide on its course in regard to this subject;

and if the Presbytery shall send commissioners to the body appointed to meet in May next by the body calling itself the General Assembly which met in the First Presbyterian Church in Philadelphia in May last, the said Presbytery shall be considered thence forth as no longer in connection with this Synod. Ayes 81- Noes 81- decided by the casting vote of the Moderator.

Against this decision Mr. Junkin protested (see No. 1 on file).

The committee appointed at the last meeting of the Synod to make arrangements for the celebration of the Lord's Supper reported the following which was adopted, viz.,

Singing
1. Mr. Henry distribute the bread
2. Mr. Fisher distribute the wine
3. Address by Mr. Campbell
4. Prayer by Mr. Hutting
5. [illegible] closing hymn and pronouncing the Benediction.

Synod had a recess until 7 o'clock this evening.

After recess the Synod attended on the Celebration of the Lord's Supper and the exercises were performed according to the previous arrangement.

Resolved, that the next meeting of the Synod be held in the city of Trenton and Mr. Coonan, Mr. Cooley and Mr. I. J. Stryker were appointed to make arrangements for the session.

Mr. Henry and Mr. [illegible] Steven and Holloway [illegible] Hunt and Perrine had leave of absence from the remaining session of the Synod.

Mr. Rice, Mr. Magie and Mr. Brent were appointed a committee to examine the minutes of the last General Assembly and report thereon.

Adjourned to meet tomorrow morning at 9 o'clock. Concluded with prayer.

Thursday October 19, 1838 9 o'clock

Synod met and began with prayer- present as before together with David Miller, Elder from the congregation of Clinton, of the Presbytery of Boston and Chilion F. Decomb, Elder from the congregation of Berkshire Valley of the Presbytery of Newark.

The Minutes of yesterday were read.

The Synod took up the unfinished business of yesterday and the following resolution was adopted, viz., in regard to the Presbytery of Montrose the Synod received such information as made it appear that the Presbytery had taken steps which amounted to an approbation of the conduct of its commissioners in going to the assembly which met in the First Presbyterian Church in Philadelphia in May last. Whereupon- Resolved, that the Synod does hereby consider and declare the Presbytery of Montrose to be no longer in connection with this Synod, it having by its own measures already placed itself in an Ecclesiastical connection inconsistent with any long relation to this Synod.

Messrs. Proctor, Lyon, Dwyer, S. Woodruff, J. C. Condit, Pyrsil, Loy, J. C. Hart, Britton, Elling, John Thomson, Jacob Bryant, Espy, Cobb, Olmsted, Harrison, Hamlin and M. Clark, D. have leave of absence from the remaining sessions of Synod. After considerable discussion on the resolution respecting the Presbytery of Montrose the Synod had a recess until 2 o'clock p.m.

After recess the Synod resumed the unfinished business of this morning, viz., the consideration respecting the Presbytery of Montrose, and the resolution was adopted by ayes 85- noes 78.

The committee appointed to examine the treasurer's accounts reported that having examined the same they found them correct, and that exclusive of the monies collected at this meeting there is a balance due from the treasurer of one hundred and nineteen dollars and ninety cents. October 18, 1838. Rev. Messrs. J. C. Johnson. The above report was adopted.

The committee appointed to examine the records of the Presbytery of New Brunswick reported and recommended that they be approved to page 854. Adopted.

The committee appointed to draft a narrative of the State of Religion reported. The report being read and amended was adopted and is as follows, viz., (see report).

Messrs. King, Gallagher, D. Lowrie, J. Clark, Olmsted, T. F. Hunt, Talmage, Maury, E. Perry, Messrs. Lowe, Woodruff, C. C. Elling, Hanover, D. Lowrie, Burton, Murray.

J. . . ry pt, English, Lewis, and -lel, John ller, Ironson, Dexter, Van, Kingland, . Miller, . . Crane, J. Crane, Lorenz, Hoover, Treat, Eddy, . . Junkin, Vincent Cheeny, D. . with had leave of absence from the remaining sessions of Synod.

The committee appointed to examine the records of the Presbytery of Newark reported and recommend that they be approved for the last year and the report was accepted and adopted (see report).

The following extract from the Minutes of the Presbytery of Susquehanna was read, viz. (see report).

Mr. Dunbar gave notice that he should for himself and other complain of the decision of the Synod respecting the Presbytery of Ontario and appeal from that decision.

The committee to make arrangements for the Synodical Prayer Meeting reported the following which was adopted (report on file).

After the religious exercise of last evening the Rev. r. Wadman addressed the Synod in relation to the operation of the American Bible Society, in relation to which the following preamble and resolution was adopted (see report).

The committee on the records of the Elizabethtown and Montrose Presbyteries were discharged as the Minutes had not been put into their hands.

The committee on the record of the Presbytery of Susquehanna reported that they had been carefully kept and recommended that they be approved to page_____. Adopted.

Access- Prayer meeting.

The committee on the records of the Presbytery of Newton reported and the report was accepted, approved, adopted and is as follows, viz., (see No. 8).

The Stated Clerk and Treasurer of this Synod requested leave to resign his office and his request was granted and it was Resolved, that the thanks of this Synod be given to the Rev. George Perrine for the faithful discharge of the duties of Stated Clerk and Treasurer of this body.

The committee on the minutes of the last General Assembly reported that there was nothing requesting the attention of the Synod.

The Rev. Reveud E. Rodgers was duly chosen Stated Clerk and Treasurer of the Synod and that he take possession of all the papers and monies in the hands of the late Stated Clerk and Treasurer.

The Stated Clerk was ordered to have 300 copies of the Minutes of this meeting of the Synod published in pamphlet form and send a copy to each Minister and one to every congregation belonging to this Synod and he was further directed to publish a blank book in which to record the Minutes of this Synod.

Resolved, that the Treasurer pay the Janitor's bill amounting to $7.50.

The following protest of the Rev. John Scott and others was read and ordered to be put on the Minutes and printed.

The following protest of the Rev. Peter Donour and others was read and ordered to be put on the Minutes and printed.

The Rev. A. B. Bod, Messrs and C. V. Acheson were appointed to answer protest.

The protest of Mr. Junkin was read and ordered to be put on the Minutes.

Mr. Miller, J. Acheson and Mr. Brown were appointed to defend the Synod before the next General Assembly in case of the foregoing complaints and any other complaints.

Ordered, that Stated Clerk make Synodical Report and forward the same, etc.

Adjourned to meet in the city of Preston on the 3rd Monday in October 1838 at 3 o'clock P.M.

Closed with Psalm to publish such parts of Minutes as they may think proper.

Resolved, that the thanks of the Synod be given to the inhabitants of this town for their kindness. Concluded with singing and

A P P E N D I X

1. RESOLUTIONS AND IMPORTANT ACTIONS.

2. NARRATIVE OF THE STATE OF RELIGION.

3. PRESBYTERIAL STATISTICAL REPORTS.

PROTEST OF THE REV. JOHN POYD

The subscribers respectfully protest against the preamble and resolution of the Synod, requiring the removal of the leaf from its records, containing the approval by the Rev. Dr. Fisher as Moderator of the Assembly which held its sessions in the First Presbyterian Church Philadelphia, renouncing this Synod to the Assembly over which the Rev. William S. Plummer, presided, for the following reasons, viz:

1st. Because there cannot be two valid General Assemblies of one church at the same time; and the assembly of which the Rev. Mr. Plummer was Moderator, did not exist, till after a General Assembly was constitutionally formed. Prior to the formation of the Assembly of which the Rev. Dr. Fisher was Moderator, there was merely a meeting of commissioners. There can be no Assembly until duly organized by the appointment of officers; and not an officer was appointed till Dr. Fisher was chosen.

Presbyteries and Synods which are standing or permanent bodies, may have stated or permanent clerks to remain from year to year, or as our constitution says, "during pleasure"; and so the Moderator of a Synod or Presbytery stands of course till the next stated meeting; but not so with the Assembly. Each successive Assembly according to our Book, is a new Judicatory; and according to the same Book, every Judicatory must choose its own clerk and Moderator. The Assembly therefore after finishing its business, does not adjourn like Presbyteries and Synods, but is dissolved; and there can be neither Moderator nor Clerks, till chosen at the organization of the next Assembly.

The constitution does indeed direct, "the Moderator of the last Assembly, or in case of his absence, some other minister, to preside over the meeting" till a new Moderator be chosen, but that is manifestly merely as President of the meeting of commissioners; for surel the other minister, in the absence of the l st Moderator who according to the Book, is to preside until a Moderator is chosen, is not himself a Moderator of the General Assembly; nor, of course is the Moderator of the last Assembly to be regarded as still vested with his office. Our Commissioners then found the ground for the formation of an Assembly entirely clear and open, the moment the President of the meeting of Commissioners refused to act. They immediately entered and occupied; elected the officers for a new Assembly; and regularly, and with scarcely a dissenting voice, organized the constitutional Assembly of 1838, before any other was formed; and therefore that body which came in afterwards, as a second Assembly, was unconstitutional and void.

2d. We cannot admit that validity of the second Assembly, because organized on the exclusion of a part of their own duly appointed fellow Commissioners; and it is self evident, that no body of delegates, political or ecclesiastical can organize a constitutional body on the exclusion of a portion of their own valid fellow Commissioners; Else this Synod might organize constitutionally on the exclusion of the Presbytery of New-Brunswick, or any other; yea, if one portion could form a consitutional body on the exclusion of one part of their own number, then there might be just as many General Assemblies of our own Church, as there could be found quorum of members among all the Commissioners; and this would empower the whole number of Commissioners to form about twenty General Assemblies at the same time. But in as much as the second Assembly of 1838 did organize on the exclusion of a part, and a large part of their own fellow Commissioner, their organization was void. We do not hold that an unconstitutional act of the body after its regular organization annuls that body; but we do hold, that an unconstitutional organization itself, is utterly void; and renders the body wich it professes to form, void likewise.

3dly. These Commissioners were valid Commissioners, because the Presbyteries that sent them were all constitutional Presbyteries-because all erected by the regular action of the Synods:-out of Presbyterian ministers and elders, who had all come in by the adoption of our confession of Faith and form of Government.

True, there were more or less of congregational churches within their territorial limits, and even in a sense under their care; and so there are many impenitent sinners under our care; but they are not members of our churches, yea; and there are many heathen in Northern India under the care of the Foreign Missionary Society of the General Assembly; but that does not render them members of said Society or Assembly. Nor were these congregational churches really any portion of the said Presbyteries. No; the Presbyteries as such are made up entirely of valid Presbyterians. As these then were valid Presbyteries, their Commissioners were valid Commissioners; and therefore the Body which formed on their exclusion was an unconstitutional and void Assembly.

4thly. We cannot admit the validity of the second formed Assembly because based on an unconstitutional exclusion of four constitutional Synods. Constitutional bodies cannot be cast out without trial. A body not constitutionally formed, or properly belonging to us, as for example a Catholic individual or community may be debarred from our ecclesiastical courts or communions by mere disownment or inhibition without any trial; but no regular or constitutionally inducted member of a church, however bad, can be displaced, without regular process; much less can a whole ecclesiastical body.

And these ejected Synods were all constitutional bodies;-because all formed by the General Assembly, the only constitutional organ of Synodical formation;-and because all formed of the right materials-Presbyterians ministers and elders only; and these in all sufficient numbers surely; for the ejected Synods contained five hundred regular Presbyterian ministers, and from six to nine Presbyteries in each Synod. Congregational delegates were occasionally admitted to sit and vote in these bodies; but they were not elementary components in their original organization;

for according both to fact and the plans of union themselves, both the Presbyteries and Synods were there before:-created independently of them. They only came in as did the congregational delegates from New-England for so many years into our General Assemblies; not to constitute an original or elementary part of the body; but merely as correspondents. And their presence, no more destroyed the constitutionally of the General Assembly; nor more than the occasional admission of an illegal member or members of Congress destroys the consitutionality of that body.

All the said Synods then were constitutional Synods, and of course could not be removed without trial-however erroneous in doctrine or discipline.

5thly. We protest not against the removal of our congregational adjuncts, appendages or excrescences without trial; for they do not really belong to us; and of course may be lawfully disowned and thereby removed; but we protest against the excision in this way of the Presbyteries and Synods themselves. As well might the Assembly have disowned and excinded the Synod of New-Jersey herself, because of the congregational appendages or excresences which she has had attached to her ever since 1821, till the last year-No. the Assembly of 1837 took the right ground in relation to this Synod; just sent down an order not annulling or excinding the Synod; but merely directing her to correct the irregularities understood to be within her bounds; and the thing was done, without a dissenting voice; the congregational appendages were removed; and if the same order had gone to the west, the thing might have been done there in like manner. But alas! a far different, and as we think a most unkind, unconstitutional and unprecedented course was pursued in regard to them:-and now that body which claims to be the true General Assembly; though based on the violent and unconstitutional excision of four large, valid, constitutional Synods, embracing within their limits twenty-eight valid Presbyteries, five hundred Presbyterian ministers and sixty thousand church members from the Presbyterian Church without trial, without arraignment, and without accusation, the undersigned can never admit to be the true General Assembly; and we wish it to be understood throughout this Synod, and throughout our land, that we solemnly protest against such a proceedure.

Signed.

Asa Millyer,
Samuel Fisher,
William R. Weeks,
Peter Kanouse,
Ansel D. Eddy,
E. Cheever,
E. Seymour,
George Pierson,
Enos A. Osborn,
Joseph C. Moore,
O. W. Johnson,
Edward Allen,
R. F. Cleaveland,
J. C. Hart,
Robert Street,
Thomas Cochran,
Daniel W. Johnson,
Barnabas King,
Gideon H. Judd,
John Ford,
C. S. Arms,
Joel Campbell,
Joseph Vance,
John A. Paine,
Elias P. Crane,
Isrsel Crane,
Henry Conkling,
Stephen Titsworth,
David Doremus,
David Estile,
E. W. Decker,
Daniel Beach,
Lot Dixon,
J. L. Allen.

PROTEST OF THE REV. PETER KANOUSE

The subscribers respectfully protest against the vote and decision of the Synod, in declaring the Presbytery of Montrose no longer in connection with this Synod, for the following among other reasons.

1. That the Presbytery of Montrose in all their connections and intercourse with this Synod have conducted with propriety, infringing no rule of the Synod, and violating no principle, or order recognized, or established by the Synod, or by the Constitution of the Presbyterian Church. No charge of corruption in doctrine or order has been preferred against them, nor had they or the churches under their care, a large majority of which were, from their remote situation, not represented in Synod, any intimation or notice that any charge would be preferred against them, or that any attempt would be made to deprive them of rights and priveleges the common heritage of all the churches. Rights and priveleges which, they supposed, were guaranteed to them by the

constitution, and by the bond of Christian principle which ought to exist unimpaired in the church.

2d. That the grounds upon which the ecclesiastical relations of this Presbytery to the Synod have been annulled, and the bond which under the Constitution bound them to us been severed, are of most dangerous tendency to all our religious rights and liberties. The resolution professes to be passed in accordance with the injunctions of a body claiming to be the General Assembly of the Presbyterian Church which held its sessions in the Seventh Presbyterian Church of Philadelphia, and in pursuance of certain acts of that body, which injunctions and act we affirm they had no right to pass; and which we conceive the Synod, instead of tamely submitting to, nay approving, ought to have resisted as a direct usurpation of power never delegated to that body by the church, either by an express and direct grant, by constitutional enactment, or by any provision capable of receiving such construction.

The General Assembly are a delegated body, deriving their powers from the plain, clear and explicit provisions of the constitution. The Presbyteries are the primary bodies in which all powers not expressly given to the Synods or Assembly, remains. To them it belongs exclusively to elect the Commissioners to the Assembly. To them alone are these Commissioners responsible for their conduct if they attend, and for their non-attendance if they refuse. They are servants of the Presbyteries, with written rules for their government when met, and only intrusted with the powers thus vested in them from year to year, changing in their persons and in their character from time to time, and mainly designed under the organization of the church, as a court of final appeal and a bond of union to the churches. By express provision all constitutional rules (the only laws or acts of the church which ever can be binding,) are placed beyond their reach, and derive all their force from their adoption by a majority of all the Presbyteries.

The Constitution, chapter 12, section v. defines the powers ofthe General Assembly to be "of deciding in all controversies respecting doctrine and discipline; of

reproving, warning, or bearing testimony against error in doctrine, or immorality in practice, in any church, presbytery, or synod; or corresponding with foreign churches; of suppressing schismatical contentions and disputations; and, in general, or recommending and attempting reformation of manners and of promoting charity, truthland holiness through all the churches; and of erecting new Synods where they judge it necessary.

The acts of the General Assembly referred to, and upon which the action of the Synod in this case is based, can find no warrant in these express grants of power. That the objects contemplated by the constitution to be effected by the Assembly, can not imply power to enact these laws, is apparent from the provisions of the laws themselves; for by them the Commissioners require their own constituents to approve of the laws they pass, not, as the constitution requires, in order that they may have validity, but upon the penalty, in case of neglect or refusal so to approve, in a given time, forfeiting their standing in, and connection with the Presbyterian Church. But these laws stop not here. If from any cause, either ignorance, misconception, or oversight, the Presbytery, when convened, neglect to approve these laws, they are not only deprived as a body of their standing, but a minority, any three of their number, if they approve, are invested with all the powers, rights, and immunities of the whole body. May, further, all the subsequent acts of the majority are annulled; and the simple act of approval by the minority, constitutes them a Presbytery with all the vested rights of all their brethren who do not approve or who neglect to approve. This is surely a novel mode of dissolving and consituting presbyteries.-Unheard of in both principle and practice in the ecclesiastical and civil world. The bare statement of these provisions of these acts shows that they are above all the constitutional rules of the church, and a palpable usurpation of power. The agents entrusted, with business demand of their principles approbation of their mode of transacting it upon the penalty, if they refuse or neglect to sanction their acts in a given time, of being turned out of their own houses, and their heritage transferred to others!

The Pre bytery of Montrose, after the passing of these laws by the Assembly, did nothing. They neglected to obey these mandates. For what reason does not appear. They had received, when they met in September last, (the only meeting held by them after the acts were past,) no intimation, nor could they suppose that a law so strange, so novel, so utterly at variance with their rights as Presbyterians, and with the constitution of the church, so entirely subversive of christian liberty, so at war with plain principles of justice and right, and of tendency so dangerous to freedom of conscience, could ever receive the sanction of a body of christians so intelligent as the Synod of New-Jersey.

In protesting then, against this resolution, we do most solemnly protest against this act of this General Assembly (so called) as a precedent fraught with danger to all that liberty which as Presbyterians we hold dear. And we do conceive that the ratification of this act by the Synod as they have done in this case will, unless resisted by churches, and effectually suspended in its operation, become an established principle of action, the means of consolidating power in the hands of the few until our boast Presbyterian Purity and equal rights will exist but in name.

We do not, and in our consciences cannot therefore admit, that enactments upon which the action of the Synod is based, enacting as they do by express terms new and strange tests, and inflicting new, strange and unheard of penalties, can be the foundation of any proper action in this Synod other than dissent, remonstrance and protest, and so far as their own members are concerned, reproof.

The fact that two General Assemblies had been formed and organized at the same place, that each assumed to be the true and lawful Assembly is matter known to all, but to which of these bodies this Synod would adhere, and to which they would recommend their churches to attach themselves, was not and could not be known until their present meeting. Whether, if they should by a majority decide to adhere to the Assembly passing those acts they would feel bound to recognize their assumed powers and carry out these, to many, most obnoxious acts, was still more uncertain. The Presbytery could receive neither advice, instruction, nor direction from their brethren in Synod assembled until this present meeting.

The Synod were to take action upon this subject and to decide as they did by their resolution, to which Assembly they would adhere. As soon as they had decided by a small majority that point, and after much and protracted discussion, they cut off the Presbytery because they had neglected to act in the premises up to that time. The Constitution no where authorities the General Assembly to examine the proceedings of Presbyteries. Their responsibilities are to the Synods. They present to Synods their books for review and if upon examination, irregularities or departures from church order or doctrine are found, the Synod alone according to the prescribed rules are to bring the Presbytery to account. When the Presbytery of Montrose came to the Synod, no law or rule had been adopted by the Synod in relation to the Presbyteries approving the acts of the Assembly of 1837, 1838-they had dissented from the acts of the Assembly of 1837, and the Synod in the fall of 1837 had postponed any action upon their doings in that respect, and yet when they neglect in 1838 to say any thing when the question is still pending before the Synod in relation to what they said in 1837, without notice, without charge, in violation of plain right, they are met at once by a resolution that they are no longer a portion of this Synod. Had the Synod first approved of the doins of the Assembly of 1837, which they had not done, or given notice to the Presbytery of their adherence to this or that Assembly, or made any other demonstration of their course, the case would seem to have been relieved from this difficulty. In this view of the case we feel that the Synod have adopted a wrong principle, that of enforcing rules without publication and without notice, of making and enforcing the law in the same resolution.

We protest against these proceedings of the Synod, because we believe they have no warrant in the Constitution. We think it perfectly plain that no authority could be conferred by an unconstitutional act of the Assembly. They could confer no power on the Synods that they did not themselves possess. The Synod, independent of that act, are not vested with power to thrust out of connection with the Presbyterian Church any of its Presbyteries. It is true they

have power to divide and make anew Presbyteries, but the Constitution never has and never will give to any Synod the power upon its own motion without notice, or charge, or trial to declare portions of its own body cut of connection with the Presbyterian Church, and cut off all their intercourse not only with themselves but with every other portion of the church.

And lastly we can in no sense admit or acknowledge the constitutional organization of the Assembly which issued the mandate in pursuance of which, dearly beloved and respected brethren, of pure hearts and devoted lives, have been separated from us.

Signed.

Peter Kanouse,	John Ford,
William R. Weeks,	Barnabas King,
Samuel Fisher,	D. Seymour,
Lot Dixon,	George Peirson,
Joseph C. Moore,	Thos M. Osborn,
Edward Allen,	Joseph Jackson,

Daniel Beach,--for themselves and others.

PROTEST OF REV. DR. JUDKIN

The subscribers does hereby protest against the decision of the Synod of New-Jersey, by which they agreed to continue in their connection for the present, the Presbytery of Newark, and to concede to the ministers and elders of the same, a right to sit in this body, for the following reasons; viz:

1st. Because the said Presbytery refused or neglected to take order in reference to their commissioners, who "united with others in the formation of another Assembly--with tumult and violence, in open contempt of" the true General Assembly of the Presbyterian Church.

It is "the true intent and tenor of Act 1." (see printed minutes, pages 34 and 35,) that all Presbyteries who should

not "between the dissolution of the present (last) General Assembly, and the fall meetings of the Synods," take such order, as to disown the acts of their commissioners who joined the Secession Assembly, should, de facto, be cut off from their Synodical connections, and that the Synods should so declare it, before they themselves could "be considered lawfully constituted." Minutes, page 35. "section 7. The Synods, in all cases, shall be considered lawfully constituted, only when formed by, or out of those Presbyteries, recognized as true Presbyteries, by this General Assembly, according to the true tenor and intent of this act.

Now, the raising of a committee by the Presbytery of Newark, and the postponement of all decisive action, is not a compliance with the Assembly's injunction, but a mere evasion. And the fact, that the Moderator of the Secession Assembly, and his colleague, Dr. Weeks, of whom the true General Assembly say, (minutes page 20,) "the said commissioners appear to have willfully and deliberately vacated their seats in this house," are admitted, unrebuked by their Presbytery, or by this Synod, and do sit in the same, is decided evidence of direct nullification on the part of the Presbytery of Newark and the Synod of New-Jersey, and therefore this body is not "lawfully constituted."

2d. Because this irregularity, in including in this Synod, members who by the action of the General Assembly, are lawfully excluded, may at a future day, occasion a forfeiture to the true and equitable owners thereof, of church property to a large amount, for the right of property may in a certain contingency, depend upon the fact of the lawful constitution of this body.

3d. Because the postponement of a direct, straight forward, manly and christian decision on the spot, must inevitably lead to a prolongation of the agitations and troubles, by which we are surrounded, and thus keep up a feverish and excitable state of the body exxlesiastic: Whereas, it is confidently believed that a decision, in accordance with the letter and spirit of the Assembly's injunctions, would have at once, put an end to existing conflicts, by setting brethren fairly and in a christian spirit, apart from each other, who do not so far agree in some things, that they can ecclesiartically walk together.

I therefore leave this protest, as an explanation of my vote in the premises, and an exoneration of my conscience from all participation in whatever evils may result.

GEORGE JUNKIN

Resolved: That Dr. Miller, Messrs. J. Maclean and Brown, be a committee to defend the Synod before the next General Assembly in the case of the foregoing protests.

Ordered: That the Stated Clerk make out the Synodical Report, and forward the same to the next General Assembly.

Resolved: That the thanks of the Synod be given to the inhabitants of this town for their kindness and hospitality to its members, during their sessions.

The committee appointed to answer the protest of the Rev. John Ford and others, made the following report,

In answer to the foregoing protest, purporting to present objections against the resolution of the Synod, requiring the removal from its records, of the certificate of approval inserted therein by the Moderator of the body, claiming to be the General Assembly, which held its sessions in the First Presbyterian Church in Philadelphia, May last,

The Synod replies, that inasmuch as the paper is exclusively occupied with objections against the proceedings of the General Assembly of 1837, with scarcely a reference to the act of the Synod in the premises, and no reference whatever to the real ground on which the act of the Synod was based, or to any points properly pertaining to the question before the Synod, it is not deemed the duty of the Synod to reply its arguments.

The committee appointed to answer the protest of the Rev. Peter Manoise and others, make the following report:

In answer to the foregoing protest against the resolution whereby the Presbytery of Montrose is declared to be no longer in connection with this Synod, the Synod replies, that the true grounds of their decision seem to have been misapprehended by the protestants. The chief reasons of protest are drawn from certain injunctions and acts of the General Assembly, which are supposed to create "new and strange tests," to inflict "new, strange and unheard of penalties," to be entirely subversive of christian liberty, at war with plain principles of justice and right, and of tendency dangerous to freedom of conscience;" which injunctions and acts, it is alleged, the Synod have approved and obeyed in separating from their body the Presbytery of Montrose. It is not necessary to inquire whether there are among the enactments of the General Assembly any which are justly described by these terms of the protest; it is evident that none such have received the sanction of this Synod in the resolution protested against. The protestants have argued against certain interpretations of some of the acts of the last Assembly,--they have made no attempt to show that these acts, so interpreted, have been received and applied by the Synod. If the resolution of the Synod was passed in accordance with the injunctions of the General Assembly, and if those injunctions, as the protestants assert, do "by express terms, create new and strange tests," it would have been an easy matter to illustrate the alleged evil of the general principle by its injurious operation in this particular instance of its application. But the protestants have reversed this proper and natural order. They have placed the action of the Synod in connection with certain enactments of the Assembly, and then expended the strength of their protest upon the supposed dangerous tendency of these enactments. It was surely incumbent on them rather to shew that the abstract evil of the legislation complained of, had become concrete in this case of its application; it is not usually considered reasonable and just to complain of an effect because it proceeds from a cause that is imagined to contain within itself dangerous tendencies, of which no evidence is afforded by its operation. If the legislation of the Assembly, upon which, it is said, "the action of the Synod is based," created new and strange tests, it should have been that these new and strange tests were actually

imposed upon the Presbytery of Montrose; that their christian liberty was subverted, and their freedom of conscience impaired. It cannot be even pretended that any such injuries have been inflicted; and this of itself would seem to afford sufficient evidence that the enactments of the Assembly, as iterpreted and received by those who intend to obey them, do not really involve the dangerous tendency ascribed to them by the protestants.

It will be seen however, upon an examination of the resolution of the Synod, that it does not, as the protestants declare, "profess to be passed in accordance with the injunctions of a body claiming to be the General Assembly of the Presbyterian Church which held its Sessions in the Seventh Presbyterian Church in Philadelphia." The resolution affirms that the Presbytery of Montrose had "by its own measures placed itself in an ecclesiastical connection, in consistent with any longer relation to this Synod." It contains no direct reference to the injunctions of the General Assembly. It is a matter of perfect indifference whether inconsistency which is affirmed to exist between the ecclesiastical position which the Presbytery of Montrose had voluntarily assumed, and a con-continued connection with the Synod, be supposed to have its origin under the legislation of the Assembly, or to arise from the intrinsic nature of the case. The only question is whether this alleged inconsistency does really exist. And this is to be determined not by vague surmises of apprehended danger from the enactments of another body, but by an examination of the particular case in hand.

If the Synod has ddone any wrong to the Presbytery of Montrose, it has been either in assuming without sufficient proof, that this Presbytery has connected itself with the body claiming to be the General Assembly, which met in the First Presbyterian Church in Philadelphia, or else in declaring; that such a connection must of neccessity, separate them from the Synod. These two are the only points in the case.

The Synod cannot see that there is any just cause of complaint upon either of these grounds. It was known that the Commissioners from this Presbytery had attended the Sessions of the new Assembly; and it appeared from the records of the Presbytery that they had done so in compliance

with formal and express instructions to that effect, given in view of the very emergency which subsequently occurred. The Presbytery had, by anticipative legislation, assisted in organizing the new Assembly, and cannot therefore be thought to have suffered wrong at the hands of the Synod in being ranked among its adherents. Had its commissioners in seceding from the body which the Synod believe to be the only constitutional and true General Assembly, acted upon their own authority, there might have been room for controversy respecting the proper method of ascertaining whether the Presbytery had sanctioned their act of secession. But in this case the act of the Commissioners was the act of the Presbytery. The precise state of things which it was supposed might lead to the formation of a new Assembly actually occurred, and the Commissioners in joining in, obeyed to the letter, the instructions which they had received from the Presbytery. Nor was there left any room for hope that the decision of the Synod to recognize as the true General Assembly; the body from which this Presbytery had seceded, would have any influence upon their course of action. The members of the Presbytery who were upon the floor of the Synod declared that there was but one mind among them all, and that their determination was unalterably taken, to adhere to the new Assembly. It will be perceived therefore that it was not, as the protestants assert because the Presbytery "had neglected to act in the premises" that they were "cut off." The protest would seem to have been drawn up to meet an imaginary case, that of the Synod having severed the connection of the Presbytery of Kintrose in consequence of neglect on their part to censure the conduct of their Commissioners in having seceded from the General Assembly. It was doubtless anticipated that their exclusion would have been put upon this ground. But in the actual event of things, such was not the fact. The resolution declaring the Presbytery to be no longer in connection with this Synod contains not the slightest allusion to such neglect as the ground of the procedure. It declared, as distinctly as words can do it, the ground of the decision to be, not a neglect act, but a course of positive action whereby the Presbytery had established for themselves a connection inconsistent with any longer relation to this Synod. That they had connected themselves

with the new Assembly, was apparent from the minutes of Presbytery; nor was it denied by any of its members: on the contrary, they, with one voice, avowed and gloried in it.

The only question then that remains is, whether the Synod inflicted any wrong upon the Presbytery of Montrose in declaring this connection to be inconsistent with any longer relation to this body. And this question is so plain that it scarcely admits of argument. The alleged inconsistency results of necessity from the nature of our organization as a church. The General Assembly is declared by the Constitution to be the "bond of union, peace, correspondence, and mutual confidence among all the churches." It is an immediate interference from this definition, as well as from every principle of our church government, that only those churches which are represented in the General Assembly, can be represented in our inferior judicatories. How it is possible that the Presbytery of Montrose, while recognizing a different Assembly, from that acknowledged by the Synod, could remain in connection with it? Where would be their final court of appeal in case of disputed questions? Had the Presbytery remained in connection with the Synod, and found occasion, at any time, to appeal from its decisions, the appellants would have been found before one body, and the defendants before another. The Synod deems it unnecessary to pursue the illustration farther. The principle involved in their decision cannot be denied without subverting entirely the constitution and government of our Church.

The Presbytery of Montrose did in fact separate themselves from this Synod by renouncing the authority of the body recognized by the Synod as the only General Assembly. The separation was made by their own act. But as they declined, peaceably and of their own will, to withdraw, it became necessary for the Synod to declare that they were no longer in its connection. The members of the Presbytery could have anticipated no other consequence of their act. They did anticipate no other. They came to the meeting of the Synod, as they themselves declared, with no other expectation than that of being, in some manner, disconnected from it. The intimation therefore, of the protestants that they were taken by surprise, must be founded upon a misapprehension of their views and feelings. The Presbytery had deliberately chosen a course which they well knew had led them out of connection with the Synod.

No "charge of corruption in doctrine,"--no charge of any kind was preferred against them, save of having done what no one will deny they had done. No attempt was made to disturb them in the enjoyment of any "rights and privileges, the common heritage of all the churches." The claim of a right or privelege to remain in connection with this Synod, which recognizes as "the bond of union, peace, correspondence and mutual confidence among all its churches," a body whose authority they have contumeliously rejected, is to preposterous to be seriously considered. They renounced this right, of their own will and accord;-they waived this privelege, for one which seemed to them greater, that of being connected with the new assembly. Had they been compelled by force, to remain in the Synod, under the subjection to a body whose claims they had renounded, their christian liberty and their "freedom of conscience" would clearly have been impaired, but it is difficult to see how the Synod have invaded either the one or the other, by leaving them in undisturbed connection with the body to which they have freely attached themselves.

NARRATIVE OF THE STATE OF RELIGION

The Synod of New-Jersey, being once more permitted by the providence of God, to meet and narrate the state of religion within their bounds, devoutly render thanks to God, that they are permitted to speak of mercies, though not so signal as in years that are past. There is much to deplore in the violation of the Sabbath, and the profanation of the institutions of religion in many parts of our bounds, yet upon the whole, we are warranted in saying that the cause of truth and righteousness during the past year has been steadily advancing. A number of new churches have been organized, and supplied with pastors; several of our waste places have been repaired, and the congregations that are now vacant, are comparatively few. The external attendance upon the services of the sanctuary has been good, discipline is generally maintained in our churches, and the conduct of the members generally is correct. But while we feel grateful for such blessings, we would lament that the special influences of the spirit have been so little enjoyed, and that the greater part of our vineyard is in this respect barren and unfruitful. We rejoice however that there are some exceptions; that upon some portions of our Zion the reviving influences of the spirit have descended. In the Presbytery of Newark, four congregations have partaken of these gracious visitations; the first and second churches of Orange, and the congregations of Succasunna and Rockaway. As the result of the special attention in the First Church of Orange, 26 have been added; in the Second Church of Orange, 48 have made a profession of religion; in Succusunna 40 have professed faith in the Saviour, and in Rockaway, 23 have been admitted to communion. In the Presbytery of Elizabethtown, four churches have been specially blessed. Mount Freedom, which has received a considerable addition to its communion; Baskingridge, which numbers 22 as the fruits of special attention; Lemington, which has had an accession of 57, and Liberty Corner to which 38 have been added during the past year.

In the Presbytery of New-Brunswick, the congregations of Cranbury, New-Brunswick, Bound Brook and Pennington have enjoyed special blessings; to the last named church 60 have been added. In the Newton Presbytery, the church of Flemington has on examination received an addition during the past year of 30 persons, and Towanda, in the Presbytery of Susquehanna an accession of 23. These are all the instances which are reported: the number is indeed small, and the additions even to those churches which have been unusually blessed, are few-fewer than have been reported in many previous years. We are compelled to admit that great spiritual apathy has prevailed in most of our churches, and is at this moment deeply affecting them. None in numbers are seen crowding to the Redeemer. But the greater part of the hearers of the word are rushing unconcerned to destruction, and the children of God viewing them with but little emotion. For this we have reason to mourn and be in heaviness; we should be humbled before God that a Synod that was once distinguished for the number and power of its revivals should now have so few to record.

We are gratified in being able to report that instruction in the catechisms of our church has received increased attention. We would urge the faithful continuance of this duty in all places where it is maintained; and if in any of our churches, the catechisms are neglected, we would loudly and solemnly call upon our pastors and sessions to engage without delay in impressing these forms of sound words upon the minds and hearts of the young. If such a practice were universally observed, accompanied by instruction in the scriptures, and attended by the co-operation of parents, we might expect that God would soon pour out his spirit upon our seed and his blessing upon our offspring.

The cause of Missions during the past year has evidently advanced, and is growing more and more in favor with our people; our churches are beginning to feel that to promote this object is their peculiar and appropriate work-never since our Synod has been instituted, has there been such an interest expressed for the heather; several of the members of this body and of our churches are labouring in

Pagan lands; some others are ready to depart; and many more are in their studies preparing to engage in this noble work. The Board of Foreign Missions under the care of the General Assembly is receiving the patronage of our churches, and is acting among us in a manner worthy of its name; while the American Board of Commissioners has still our confidence, affection, and good wishes. The monthly concert has been better observed than usual during the past year, and in a considerable number of our churches, has been changed to the first sabbath of the month with favorable results. The cause of Domestic Missions has not been suffered to decline; and the Board of Missions of the General Assembly receives the regard of most of our churches. There are still however extensive wastes within our bounds; wide desolations in the Presbyteries of Susquehanna and Montrose that demand our sympathy and effort. The Synod however would not design by any means to make the impression that in the work of Foreign and Domestic Missions, we are fully doing our duty. The ministers and churches are not half awake to the magnitude of the object, and with our present feelings and conduct, can accomplish comparatively but little for the destitute at home or the the perishing abroad. Our contributions must be larger, our devotedness more entire, our prayers more fervent, before we can discharge those high responsibilities under which we lie to the cause of Missions, which is the cause of Christ.

It is pleasing to see the steady progress of education within our bounds. Nassau Hall, our venerable seat of science, has never been so flourishing; its literary character is high, and the number of its pupils great. Its greatest number of Students during the past year was 240, among which 50 were professors of religion. Lafayette College is rising in respectability and usefulness, and now numbers about a hundred students. The Theological Seminary at Princeton, dear as it must be to all our churches, uniteing as it should, our undivided confidence, is still in a flourishing state. The number of students during the past year was 111, several of whom have devoted themselves to the cause of Foreign Missions.

The Tract cause has made progress during the past year, particularly in the distribution of the bound volumes of the American Tract Society; and the Temperance cause, we love to hope, has been steadily advancing.

There remains much to be done; much immorality to remove; much zeal to be cultivated, much benevolence to be exercised, much heavenly mindedness to be manifested, before the day of the Lord may be expected to shine upon us with undiminished lustre. Let us be humbled for the past, and henceforth give ourselves to fervent prayer and holy effort. Let ministers and elders, and all the churches unite in crying, "O Lord, revive thy work in the midst of the years; in the midst of the years make known; in wrath remember mercy. Then shall Zion arise from the dust: her righteousness shall go forth as brightness, and the salvation thereof as a lamp that burneth.

Resolved. That the Synod of New-Jersey be requested to detach from this Presbytery, the Rev. David Harrower, Rev. Alexander Denoon, Rev. Simeon R. Jones, Rev. Isaac W. Platt and the Rev. John H. Reddington, with the churches of Bath, Sparta, Moscow, Caledonia, and Scottsville, to be constituted a Presbytery, to be called the Presbytery of Caledonia.
Whereupon, it was
Resolved, That the request contained in the foregoing resolution be granted, and that the Northern boundary of Pennsylvania be the line of division between the Presbyteries of Susquehanna and Caledonia.
Resolved, That the Presbytery of Caledonia hold its first meeting on the 3d Tuesday in November next, at 2 o'clock, P. M. in the church of Sparta, and be opened with a sermon by the Rev. Alexander Denoon, or the oldest member of the Presbytery present, who shall preside until a Moderator be chosen.

1. The Presbytery of Newark, report to the Synod of New Jersey, that they consist of 31 Ministers, and that they have under their care 30 churches, viz: Caldwell, Roackaway, 1st Church Newark, Parsippany, Paterson, Hanover, 2d Church Newark, 3d Church Newark, 4th Church Newark, Central Church, Newark, 1st Free Church, Newark, 2d Free Church, Newark, Colored Presbyterian Church, Newark, 1st Church, Orange, 2d Church, Orange, South Orange, Bloomfield, 1st Church, Vantage, 2d Church, Vantage, Hardiston, North Church, Hardiston, Frankfort, West Milford, Newfoundland, Succasunna, Berkshire Valley, Boonton, Dover, Stanhope, West Bloomfield. That they have also under their care 4 licentiates,

The Presbytery moreover report, that on the 8th day of November, 1837, the Rev. Edward Dorr Griffin, D. D. departed this life: That on the 17th day of April, 1838, they dismissed the Rev. Sumner Mandeville, with a view of his joining the Presbytery of North River; and on the same day withdrew, at his own request, the Licensure of Mr. Albert Pierson, a licentiate under the care of this body:- That on the 18th day of April, the Church in Jersey City was stricken from their list, said church having transferred its relation to the Classis of Bergen:- That on the___ day of May the Rev. James Tyckoff departed this life:- That on the 10th day of June, they organized the Church in Stanhope; and on the 12th day of the same month, they dismissed the Rev. Elias S. Fairchild with a view to his connecting himself with the Presbytery of Hudson:- That on the 9th day of August, they organized a Church at West Bloomfield:- That on the 2d day of October, the Rev. Ezra F. Dayton departed this life; that on the same day they received the Rev. Charles Fitch, from the Suffolk South Association of Massachusetts; and on the same day granted the Rev. Albert Williams liberty to return his certificate of dismission, given with a view to his joining the Presbytery of South Alabama:- That on the 3d day of the same month, they licensed Messrs. Samuel W. Fisher and Thomas C. Ward to preach the Gospel, and received under their care Robert R. Kellogg, a licentiate of the 3d Presbytery of New York:- That on the 4th day of the same month, they dissolved the pastoral relation between Rev. Joseph Vance and the Church in Boonton:- and on the 8th of the same month, installed the Rev. Charles Fitch, pastor of the First Free Church, Newark:- That on the 17th day of the same month, they received the Rev. Joel Campbell, from the Presbytery of Montrose:-

and that on the same day they dissolved the pastoral relation between the Rev. Joseph C. Moore and the Church and congregation of Succasunna.

All which is respectfully submitted,
By order of the Presbytery,
EBENEZER SEYMOUR, Stated Clerk.

2. The Presbytery of Elizabethtown, report to the Synod of New Jersey, that they consist of 28 ministers, viz;

Jacob Bryant,
Alexander C. Fraser,
Shepard K. Kollock,
David Magie,
Abraham Williamson,
William B. Barton,
Holloway W. Hunt,
Lewis Bond,
Daniel H. Johnson,
Alfred Chester,
Job F. Halsey,
William W. Blauvelt,
Joseph M. Ogden,
Clifford S. Arms,
James M. Huntting,
Thomas L. Janeway,
Nicholas Murray,
Thomas Cochran,
Elias Riggs,
Orlando L. Kirtland,
Oscar Harris,
John C. Hart,
James T. English,
Joseph Cory,
Benjamin Cory,
Robert Street,
George W. Wood,
John M. Freeman,

That they have under their care 22 congregations, viz:

Mount Freedom,
2d Church, Elizabethtown,
Chester,
Mount Olive,
Woodbridge,
2d Church, Woodbridge,
Plainfield,
Mendham,
Lamington,
Chatham Village,
Chatham,
Westfield,
Rahway,
1st Church, Elizabethtown
New-Providence,
Morristown,
Springfield,
New-Vernon,
Perth Amboy,
Baskingridge,
Liberty Corner,
Connecticut Farms,

That they have also under their care 3 Licentiates, viz:

John T. Halsey, Joseph L. Riggs,
Charles L. Mills,

And 9 Candidates.

The Presbytery moreover report, to the Synod, that on the 18th of Oct., 1837, they received the Rev. James T. English from the Presbytery of New-Brunswick; and on the same day they dismissed the Rev. Stephen Thompson to join the Presbytery of St. Joseph. That on the 27th of March, 1838, they received the Rev. Oscar Harris, from the Presbyter of Susquehanna, and on the same day they installed him Pastor of the congregation of Baskingridge:- That on the 18th of April they received the Rev. Job F. Halsey, from the Presbytery of St. Charles, and dismissed the Rev. William Townley, to join the 2d Presbytery of Long Island:- That on the 12th of July, they licensed Mr. John E. Freeman to preach the gospel, and on the same day ordained him to the work of the ministry, with a view to his speedy embarkation as a Foreign Missionary to Northern India.

All which is respectfully submitted,
By order of the Presbytery,
JAMES W. HUNTING, Stated Clerk.

3. The Presbytery of New-Brunswick, report to the Synod of New Jersey, that they consist of 34 Ministers, viz:

Samuel Miller, D. D.	John Maclean,
Archibald Alexander, D. D.	Robert Baird,
David Comfort,	John W. Yeomans,
James Carnahan, D. D.	Charles Fitch,
Isaac V. Brown,	Daniel V. McLean,
Eli F. Cooley,	Peter I. Gulick,
Benjamin H. Rice, D. D.	Albert B. Dod,
John W. Grier,	Levi S. Beebee,
Symmes C. Henry,	William R. S. Betts,
Ravaud K. Rodgers,	Joseph Mahon,
Henry Perkins,	James Clark,

Peter O. Studdiford,	George C. Hyde,
Charles Hodge, D. D.	James W. Woodward,
Charles S. Stewart,	Charles Webster,
Jared D. Fyler,	Benjamin H. Campbell,
Benjamin Ogden,	Frederick S. Ernst,
James W. Alexander,	Stephen R. Wynkoop,

That they have under their care 21 churches, viz:

Kingston,	Freehold Village,
Trenton 1st Church,	2d Church, Upper Freehold,
Princeton,	Lawrence,
Cranbury,	Freehold,
Bound Brook,	Shrewsbury,
Allentown and Nottingham,	Middletown Point,
Solebury,	Bloomsbury,
Lambertsville,	Dutch Neck,
Pennington,	New-Brunswick,
Trenton City,	2d Church Cranbury,

That they have under their care 16 Licentiates, viz:

Theodore Callaudet,	E. Bradbury,
John S. Hart,	Joseph B. Hadden,
Ward D. Talbot,	George Wells,
Joseph Silcox,	George Ely,
Aaron H. Hand,	Joseph Addison Alexander,
John T. Balch,	George Hale,
Samuel Y. Wyley,	William Wright,
Thomas H. Barr,	James Knott,

And 8 Candidates.

The Presbyter further report, that on the 8th of November 1837, they ordained James Clark, and installed him Pastor of the church and congregation of Freehold:-On the 6th of February, 1838, they dismissed the Rev. Festus Hanks to join the Presbytery of Green Briar; Daniel E. Manton, a licentiate, to put himself under the care of the Presbytery of Alton; Samuel G. Robinson, a licentiate, to put himself under the care of the Presbytery of Flint River; and James I. Helm, a licentiate, to put himself under the care of the Presbytery of West Tennessee:-That on the 20th of the same month, they organized a Church in the village of Freehold, called "the Village Church of Freehold":-

And on the 24th of April, they dissolved the pastoral relation between the Rev. Joseph H. Jones and the Congregation of New-Brunswick; and dismissed Mr. Jones to join the Presbytery of Philadelphia; Benjamin M. Nyce, a licentiate, to put himself under the care of the Presbytery of Athens; Ezekiel Quillin, a licentiate, to put under the care of the Presbytery of Redstone; and dissolved the pastoral relation between the Rev. Joseph L. Shafer and the Congregation of Middletown Point; and dismissed Mr. Shafer, to join the Presbytery of Newton; that they licensed George Wells, John T. Balch, Joseph B. Hadden, George Ely, William W. Hill, Samuel Y. Wyley, Samuel D. Stuart and Thomas H. Barr, with Joseph Addison Alexander on the 25th, to preach the gospel:-That they dismissed Samuel D. Stuart, a licentiate, to put himself under the care of the Presbytery of West Lexington; William W. Hill, a licentiate, to put himself under the care of the Presbytery of Louisville; and received the Rev. George C. Hyde, from the Congregationaly Church; and the Rev. John W. Grier from the Presbytery of Philadelphia. That on the 13th of June, they installed the Rev. William R. S. Betts, pastor of the 2d Presbyterian Church of Upper Freehold:- And on the 7th day of August, they dismissed Thomas Martin, a licentiate, to put himself under the care of the Presbytery of Redstone; and ordained Stephen K. Wynkoop, as an evangelist:-That on the 26th of June, they organized a 2d Church in Cranbury:-That on the 2d of October, they received George Hale, a licentiate, from the Presbytery of Columbia; and the Rev. Charles Webster from the 2d Presbytery of Long Island:-On the 3d of the same month, they licensed William Wright and James Knott to preach the gospel; and dissolved the 1st Church of Howell, and attached the members thereof, to the village Church of Freehold.

All of which is respectfully submitted,
By order of the Presbytery,
ELI F. COOLEY, Stated Clerk.

4. The Presbytery of Newton, report to the Synod of New-Jersey, that they consist of 26 ministers, viz:

William B. Sloan,	William McJimpsey,
James G. Force,	John McNair,
Joseph Campbell, D. D.	Arthur B. Bradford,
Jacob Kirkpatrick,	David X. Junkin,
Jacob T. Field,	Richard Webster,
Joseph L. Shafer,	James Scott,
Jacob R. Castner,	Leslie Irwin,
George Junkin, D. D.	John McCullough,
Jehiel Talmage,	Joseph Worrel,
John Gray,	James M. Olmstead,
Holloway W. Hunt, Jr.	David Hull,
John Vanderveer,	Thaniel B. Condict,
Isaac N. Candee,	Azariah Prior,

That they have under their care 38 congregations, viz:

Allentown,	Musconetcong Valley,
Hackettstown,	Clinton,
Milford,	Greenwich,
Kingwood,	Mauch Chunck,
Amwell United 1st,	German Valley,
Amwell 2d,	Fox Hill,
Stroudsburgh,	Allentownship,
Smithfield,	Scott's Mountain,
Mansfield,	Durham,
Newton,	Flemington,
Knowlton,	Amwell 1st,
Danville,	Stillwater 1st,
Easton,	Stillwater 2d,
Pleasant Grove,	Upper Mount Bethel,
Bethlehem,	Lower Mount Bethel,
Alexandria,	Hardwick,
Belvidere,	Marksborough,
Oxford,	Amwell 6th,
Harmony,	Beaver Meadows,

That they have under their care 4 licentiates, viz:

Samuel Galloway, Jonathan W. Sherwood,
John Turbit, Daniel Gaston.

And 10 Candidates.

The Presbytery further report, that on the 25th of November, 1837, they installed the Rev. David Hull, pastor of the Congregation of Amwell 1st:-That on the 5th of Dec., 1837, they received Mr. Robert Cunningham, a licentiate, of the Presbytery of Haddington, Scotland; that on the same day, they ordained Thaniel B. Condit, as an evangelist:-That on the 6th of December, they struck from the roll of their ministers, the name of Holloway W. Hunt, Sen. and deposed him from the gospel ministry:-That on the 2d of April, 1838, they dismissed the Rev. Daniel M. Barber, to join the Presbytery of Northumberland:-That on the 24th of April, they dismissed Mr. Samuel B. Ayers, a licentiate, to put himself under the care of the Classis of Orange, of the Reformed Dutch Church:-That on the 25th of April, they dismissed the Rev. Benjamin J. Lowe, to join the Presbytery of Wooster, Ohio; that on the same day, they licensed Mr. Daniel Gaston, to preach the gospel; and on the same day, they dissolved the pastoral relation between the Rev. Joseph Campbell, D. D. and the congregation at Hackettstown:-That on the 26th of April, they erased from the roll of their ministers, the name of the Rev. Samuel Sturgeon, who had united with the Associate Reformed Presbytery of Monongahala;-That on the 12th of June, they installed the Rev. Joseph Campbell, D. D. pastor of the congregations of Milford and Kingwood:-That on the 12th of June, they installed the Rev. Mr. Field, pastor of the congregations of Stroudsburgh and Smithfield:-That on the 27th of June, they ordained Mr. Azariah Prior, as an Evangelist; and on the same day, they received the Rev. Joseph L. Shafer, from the Presbytery of New-Brunswick:-That on the 20th of July, they organized a church at the Beaver Meadows:-On the 24th of July, installed the Rev. Joseph L. Shafer, pastor of the congregation of Newton:-And that on the 2d of October, they dissolved the pastoral relation between the Rev. Arthur B. Bradford and the congregation of Clinton.

The Presbytery further report, that on the 9th day of October, 1838, the Rev. Robert Love departed this life.

All of which is respectfully submitted,
By order of the Presbytery,
ISAAC N. CANDEE, Stated Clerk.

5. The Presbytery of Susquehanna, report to the Synod of New Jersey, that they consist of 14 ministers, viz:

Salmon King	John Dorrance,
Simeon R. Jones,	George Printz,
John Rhodes,	Charles C. Corss,
Richard Andrus,	John M. Reddington,
Isaac W. Platt,	Julius Foster,
Edwin Bronson,	Isaac Todd,
Ebenezer H. Snowden,	Alexander Denoon,

That they have under their care 20 churches, viz:

Wilkesbarre,	Athens,
Kingston,	Troy,
Hanover,	Canton,
Northmoreland,	Falls,
Braintrim,	Tunkhannock,
Wyalusing,	Windham,
Orwell,	Bath,
Warren,	Caledonia,
Wysox,	Moscow,
Towanda,	Scotsville,

That they have under their care 1 Licentiate, viz:

Samuel P. Helme.

And 3 candidates.

And the Presbytery further report that on the 31st day of October, 1837, Mr. Samuel P. Helme, was licensed to preach the gospel:-That on the 1st of February, 1838, they received Mr. Julius Foster, a licentiate of the Presbytery of New-York; that on the 4th of the same month, they ordained Mr. Foster to the work of the gospel ministry, and installed him pastor of the congregation of Towanda:-

That on the 20th of the same month, they dismissed the Rev. Oscar Harris, to join the Presbytery of Elizabethtown; that on the same day, the Rev. John N. Reddington was received from the Presbytery of Newton; that on the same day, the church of Sparta, formerly under the care of the Presbytery of Ontario, was received in accordance with the direction of the General Assembly; that on the same day, the churches of Caledonia and Moscow, transferred by the Synod from the Presbytery of Newton, were recognized and placed on our list; that a portion of the church of Athens, (a church on the plan of 1801,) has been regularly and constitutionally organized into a Presbyterian Church:- That on the 3d of March, they organized a church at Scottsville:-And that on the 30th of August, the Rev. Alexander Denoon from the Presbytery of Genessee, was received in accordance with the directions of the General Assembly.

By order of the Presbytery,
JOHN DORRANCE, Stated Clerk.

6. The Presbytery of Montrose, report to the Synod of New-Jersey, that they consist of 16 ministers, viz:

Ebenezer Kingsbury,	Alfred Ketcham,
Joel Chapin,	Thomas L. Conklin,
John M. Babbit,	Theodore Spencer,
Lyman Richardson,	Joseph Barlow,
Timothy Stow,	Anthony Mc Reynolds,
John Sherer,	Stephen Ellis,
Adam Miller,	Joshua B. Graves,
Sylvester Cooke,	Jenkin Jenkins,

That they have under their care 23 churches, viz:

Harford,	Mount Pleasant,
Montrose,	Dundaff,
Silver Lake,	Bethel,
Middletown,	Franklin,
Springville,	Liberty,
Conklin,	Carbondale,
Great Bend,	Canaan,
New-Milford,	Bethany,
Gibson,	Honesdale,
Arrarat,	Salem,
Herrick,	Sterling,

Brooklyn.

That they have under their care 1 Licentiate, viz:

James M. McCreary.

The Presbytery further report, that on the 30th of January, 1838, they received the Rev. Joshua B. Graves, from the Presbytery of Delaware; and on the same day installed him pastor of the church of Honesdale:-That on the 11th of April, they received under their care the Rev. Jenkin Jenkins, a foreign minister, from the 3d Presbytery of New-York:-That on the 13th of September, they received Mr. James M. McCreary, a licentiate, from the Presbytery of Northumberland; that on the same day, they dissolved the pastoral relation between the Rev. Timothy Stow and the church of Montrose, and dismissed the Rev. Joel Campbell to join the Presbytery of Newark, and that on the 14th of September, they received Mr. George W. Seaman under their care as a candidate for the ministery.

By order of the Presbytery,
SYLVES ER COOKE, Stated Clerk.